

EXODUS

Moses and the Law

“The exodus is the most significant historical and theological event of the OT because it marks God’s mightiest act in behalf of his people, an act which brought them from slavery to freedom, from fragmentation to solidarity, from a people of promise—the Hebrews—to a nation of fulfillment—Israel. To it the Book of Genesis provides an introduction and justification, and from it flows all subsequent OT revelation, a record which serves it as inspired commentary and detailed exposition.” Merrill, *Kingdom of Priests*, pp. 57,58.

I. Links to Genesis

A. Thematic Links to end of Genesis

| | <u>GENESIS</u> | <u>EXODUS</u> |
|-------------|---------------------------|---------------------------|
| ISRAEL | goes down to be delivered | goes out to be delivered |
| ISRAEL | welcomed | abused |
| ISRAEL | few in number (70+) | great number (cf. Gen 15) |
| PROTAGONIST | Joseph = slave → prince | Moses = prince → refugee |

B. Covenantal Links to Genesis (Abrahamic Covt)

The covenant is introduced by name in Gen 6:18 and reiterated in Gen 9:9, 15:8, and 17:7.

Ex. 19:5 is the first clear offer of “the covenant” with the nation that had developed in Goshen. Dumbrell argues well that it is not a new covenant but the same unilateral covenant that was established with Abraham (Ex. 6:4,5 cf. 19:3).

| | <u>Abrahamic Covt in Genesis</u> | <u>Abrahamic/Mosaic Covts in</u> |
|---------------|----------------------------------|----------------------------------|
| <u>Exodus</u> | | |
| LAND | 15:13-16; 50:24,25 | 3:8,17; 6:4,8; 12:19,25 |
| PROGENY | 13:16; 22:17; 46:27 | 1:5,7; 2:22; 12:37 |

II. Theme: REDEMPTION

A. From judgment via the Passover substitute (cf. Lk. 9:31)

B. From slavery via the Red Sea passage (1-18)

C. Unto God in holy service (19-40)

III. Chronological Considerations

A. Two proposed dates of the Exodus

1. Early date, **1446** b.c.
2. Late date, **1290** b.c.

B. Basic Chronology

(see Merrill, *Kingdom of Priests*, pp. 58ff.)

1. Jacob comes to Egypt around 1876 b.c.
2. Semitic invaders, the **Hyksos** (“foreigners,” not “Shepherd Kings” as mistaken by historian Manetho), conquer Egypt and Palestine, and rule from about 1780 to 1570. This may have included the “pharaoh...who knew not Joseph” (1:8)
 - a. who was concerned that his fewer people would be overtaken by the Hebrews (1:9).
 - b. Hyksos time period would also allow the 300+ years of oppression in Egypt (Gen. 15:13). While the repression began under the Hyksos, the new pharaoh of 1:8 may well have been an Egyptian of the New Kingdom
 - c. However, many such as Merrill take this pharaoh (1:8) as the true Egyptian Amosis (1570-46), who expelled the Semite Hyksos and cracked down on the Hebrew Semites when he established the XVIII Dynasty.
3. The Egyptian “New Kingdom” expelled the overlords around 1570. They maintained the policy of repression of the Hebrews for practical reasons and for ethnic reasons (Semitic ties to Hyksos; cf. 1:10).
4. Moses is born around 1526 in the first year of Thutmose I who immediately begins the drastic policy of infanticide (bear in mind that three year old Aaron was not slain). Moses is rescued, phps. by Pharaoh’s daughter, Hatshepsut, who is strong enough to resist the will of her father right under his nose. After her husband (Thutmose II) dies, she will be the power behind the throne from 1504-1483, before yielding the throne to her step-son, Thutmose III (1504-1450). He avenges himself after her death by erasing all her monument inscriptions.
5. At age 40 (1486 b.c.), Moses flees the younger Thutmose III (fl. 1482-1450) and will not return until shortly after his death (4:19; 2:23). Rameses II is the only other Pharaoh who had such a long reign to allow 40 years for Moses’ exile, BUT the late daters call Rameses the Pharaoh of the Exodus, not of Moses’ exile.
6. The Exodus, 1446 b.c. Israel leaves Egypt, ruled by Amenhotep II, in **1446**, 430 years after entering Goshen (Ex. 12:40; Gal. 3:17). Significantly, Amenhotep was not succeeded by his eldest son, but a younger one, Thutmose IV (picture in Pritchard, *ANE*, illust. 104), who records on the celebrated **Dream Stela** that he attained the position by an unforeseen turn of fate.
7. Israel enters the promised land, ca. **1405**. The earliest extant reference to Israel is the **Israel Stela** from Pharaoh Merneptah, ca. 1230, which says that “Israel was in Canaan”

at that time. (Pritchard, *ANE*, illust. 96).

This chronology follows the **early date of 1446** for the exodus, a date which is based upon abundant and cogent biblical evidence. The **late date** for the exodus under Rameses II (**ca. 1290**) is based largely upon the interpretation of archaeological evidence:

1] date of major construction of store house cities mentioned in 1:11 probably under Pharaoh Rameses II

2] archaeological interpretation of destruction of cities in Palestine, possibly stemming from the XIII century. A recent reconsideration of the archaeological evidence of Palestinian cities destroyed in the late II millennium give weight to an early date of the exodus (Bimson and Livingston in *BAR*, 13:5, Sept/Oct 1987, pp. 40ff.)

C. ARGUMENTS FOR THE **EARLY DATE, 1446 b.c.**

1. I Kings 6:1 = 480 years from exodus to founding of temple in **966** bc
2. Judges 11:26 = 300 years from Joshua's conquest to Jephthah's conquest of Ammonites in **1100** bc
3. time span from the conquest following the late date of the exodus squeezes the events of the book of Judges (1250-1050 b.c.) before the monarchy
4. 40 year exile of Moses in Midian (Ex. 2:15,23-25; 4:19) does not jive with the short reigns of the predecessors of Rameses II, but it does fit with those before Thutmose III.

D. How long did the Hebrews sojourn in Egypt? The answer of the length and when the period ended will impact the early patriarchal chronology of Abraham.

1. A **Short sojourn in Egypt** of about 215 years (Ex. 12:40 in LXX says Israel was in Canaan and Egypt 430 years), has been proposed because Gen. 15:16 says Abe's posterity will be in the foreign land for four generations, which to a modern occidental fits better with the LXX implication of 215 years instead of the MT of 430 years. BUT, a 400+ year incubation is preferred because of these
2. PROBLEMS for Short Sojourn
 - a. MT of Exodus 12:40 generally preferred: 430 years in Egypt only.
 - b. Gen. 15:13 and Acts 7:6,7 say the affliction was about 400 years.

- c. 200+ years is too short for incubation period to grow from 70 souls to 2 million
 - (1) “fourth generation” in Gen 15:16 may be from Abe’s perspective, a generation being 100 years (before his son came)
 - (2) Four generations of Moses in Ex. 6:16-20 must contain gaps
 - Kohath ben-Levi had 8,600 male descendants by the days of Moses (Num. 3:27,28)
 - there were 10 generations between Ephraim and Joshua (I Chron. 7:22-27)
- d. Gal. 3:16,17 may be taken as beginning from the last covt statement of the Abe covt as made to Jacob just as he went into Egypt (Gen. 46:2-4)

Galatians 3:16-17 ¹⁶ Now to Abraham and his Seed were the promises made. He does not say, "And to seeds," as of many, but as of one, "And to your Seed," who is Christ. ¹⁷ And this I say, that the law, which was four hundred and thirty years later, cannot annul the covenant that was confirmed before by God in Christ, that it should make the promise of no effect.

IV. Content (following Geisler’s outline with modifications)

A. The despair of the people — 1

1. A nation is born: 70 people to 2,000,000 in 400 years would necessitate each family having approximately 3 sons and 3 daughters
2. Oppression of slavery in building projects (bricks, 5:6). The “new king who knew not Joseph (1:6,8),
 - a. could be the Pharaoh after the Hyksos: the struggling Egyptians felt outnumbered by the Hebrew Semites;
 - b. OR, as Kaiser suggests (*EBC*), this Pharaoh represents the new regime under the invading Hyksos who would not respect Egypt’s treaties with the family of Jacob. Kaiser’s view allows for a longer period of oppression (Gen. 15:13).
3. Genocide through destruction of the males by Thutmose I.

EXCURSUS: Shiphrah and Puah’s deceit, Ex. 1 (also, Rahab’s lie)

At what point does self-protection depart from the general design of God’s moral absolutes to enter the muddy area of situation ethics (relativism)?

Points to ponder

1. Context of war or unjust aggression: all killing is not banned as murder in the Bible. May we

conclude that, in a hostile and potentially deadly context, all deception is not lying?

- Ambush (mass deceit) is used in war (Josh. 8 at Ai)
- Was David wrong to feign madness among the Philistines?

2. Degrees of heinousness of sin in the 10 commandments

- Note the descending order of both tables. In an attack wouldn't you be guilty of being a passive accomplice to your own murder (6th commandment) while you insist on maintaining the letter of the 9th commandment?
- Certain commandments in the Bible are subordinated to higher commandments, e.g., preservation of life (6th commandment is second in the second table) takes precedence over strict observance of the Sabbath (4th commandment and last in the first table).

3. Other interesting OT examples

- Ehud - Judges 3
- Elisha - II Kings 6
- Jeremiah - Jer. 38:24
- God? - Ezekiel 14:9 (same word as in II Sam 3:25; Prov. 24:28) cf. II Thess. 2:11,3

Ezekiel 14:9 (ESV) ⁹ And if the prophet is deceived and speaks a word, I, the LORD, have deceived that prophet, and I will stretch out my hand against him and will destroy him from the midst of my people Israel.

4. Conclusion: Is it proper to kill your impersonal enemy but not to deceive him; to take his life but not to take away his truth? The Bible allows the use of force (viz., VIOLENCE) in self-defense, Ex. 22:2; does it also allow cunning in self-defense, especially for those who have no physical strength (e.g., Rahab, Shiphrah & Puah)?

Ultimately, we answer to God for our actions and inactions

- Acts 4:19
- Acts 5:29

Admittedly, these verses speak more of the end of our obedience than the means. A thorough knowledge of God's law and an enlightened conscience, (not situation ethics or utilitarianism), must be our guide till judgment day.

IV. Content of Exodus (cont...)

B. The deliverer of the people — 2-6

1. Birth of Moses

- a. Name is a word play: Hebrew for "drawn out" and Egyptian for "child," cf. ThutMOSE, RaMESES

“His [Hebrew] name is his mission” (Hamilton, 146).

b. Possibly not the direct son of Amram and Jochabed (although Ex. 6:20 is rather plain) since

(1) the parents are not named in chpt. 2 (vv. 1,2,8,9)

(2) Numbers 3:17,27,28 implies the Amramites were much earlier than Moses

(see Kaiser in *EBC*, p. 308, or Wm. H. Green, “Primeval Chronology” in *Classical Evangelical Essays*)

2. Providentially prepared to help fulfill terms of

a. the Abrahamic promise (Ex. 2:23-25) in Gen. 15:13,14

—Acts 7:22ff. = “mighty in word and deed”

—Heb. 11:23-26

b. the promise to Eve that her seed would deliver the race from the curse

(1) The child Moses escapes a Satanic attack

(2) He is styled as the great deliverer

(3) He mediates the covenant for the heirs of Abraham, a type of second Adam

(4) He leads them to the promised land (paradise)

(5) God will raise up another great “Prophet” like himself (Dt. 18:15)

3. Jethro, Priest of Midian (2:16). His knowledge of true religion may be implied by his other name (title?), Reuel, that similarly described Abraham: “friend of God”

Sailhamer (*PaN*:280f.), shows deliberate literary parallels between Jethro and Melchizedek, paradigms of “the righteous Gentile.”

| <u>Melchizedek</u> | | <u>Jethro</u> |
|--------------------|---|---------------|
| Prince of Salem | Offer of <i>Shalom</i> after battle | Ex. 18:7(Heb) |
| Gen. 14:19 | Praise for deliverance | Ex. 18:10 |
| | Priestly Offerings | |
| Gen 15:13 | Reminder of Sojourning (גִּרְגֻר <i>gur</i> in Heb) | Ex. 18:3 |
| Gen. 14 | Priests meet before Covt Making | Ex. 18 |

4. Zipporah, wife of Moses

Once again, one in the central line of blessing takes a wife from outside the promised land and from outside the chosen people. Like Isaac, Jacob, and Judah, he finds his wife at a well. Sailhamer (*PaN*:244) thinks the well commentary of Gen. 24:27 emphasizes the message of God’s providence.

Perhaps even more, the implication here is that, while the covenantal blessings are transferred through particular patriarchs, the original redemption promise to Eve

includes all her daughters who enter the covenant. Notwithstanding their race, God makes it a matter of grace. (See Moses' second wife, Rahab, Ruth, etc.)

5. Call of Moses - 3,4

- a. See Hamilton's parallels of Moses to Jacob, p. 147
- b. "Take off your shoes" (3:5) = Introduction of God's Holiness (cf. Leviticus)
- c. Moses objects five times to God's call
 - (1) his own personal worth (3:11) (anticipated in the slave's statement of 2:14)
 - (2) God's identity (3:13)
 - (3) incredulity of Hebrews (4:1)
 - (4) not eloquent (4:10)
 - (5) just "NO" (4:13)

d. Ex. 6:4-8 = a synopsis of the Pentateuch

Exodus 6:4-8 ⁴"I have also established My covenant with them, to give them the land of Canaan, the land of their pilgrimage, in which they were strangers. ⁵"And I have also heard the groaning of the children of Israel whom the Egyptians keep in bondage, and I have remembered My covenant. ⁶"Therefore say to the children of Israel: 'I am the LORD; I will bring you out from under the burdens of the Egyptians, I will rescue you from their bondage, and I will redeem you with an outstretched arm and with great judgments. ⁷'I will take you as My people, and I will be your God. Then you shall know that I am the LORD your God who brings you out from under the burdens of the Egyptians. ⁸'And I will bring you into the land which I swore to give to Abraham, Isaac, and Jacob; and I will give it to you as a heritage: I am the LORD.' "

e. Identity of the God of the fathers (3:6) in Ex. 3:14-16

Exodus 3:14 And God said to Moses, "I AM WHO I AM." And He said, "Thus you shall say to the children of Israel, 'I AM has sent me to you.' "

EXCURSUS on "YAWEH"

It should not be thought strange that God identifies Himself by a proper name (not a title, per 3:15).

Biblically,

- (1) names are an inherent element of the creative act because names help order and define the creation; God Himself takes interest in what His viceroy would name the animals of the creation order (Gen. 2:19).
- (2) names bespeak identity
 - (a) Jacob = "Jah will protect" or "deceiver"
 - (b) Nabal = "Noble one" or "fool"
 - (c) The name of Yahweh represents all God stands for
 - i) Psalm 23:3
 - ii) Exodus 33:18,19,20: Moses cannot understand God by seeing Him, but by hearing Who He is

- (3) names indicate possession
 - (a) real estate at time of transfer and ff., Ps. 49:11
 - (b) kinship, e.g., to God, Jer. 15:16; 14:9

Linguistically,

Tryggve Mettinger makes a scholarly case in the book, *In Search of God: The Meaning and Message of the Everlasting Names*, that the Name “Yahweh” is derived from the Hebrew predicate, “to be,” הָיָה *hayah*.

Exodus 3:14a is a commentary on, or rather, the true identity of the covenant God. Without some confusion, Moses could not go to his people and say, “‘I AM’ (אֲנִי הָיָה ‘*ehyeh*) hath sent me.” He would naturally say, “‘He [Who] IS’ (הָיָה יָמֵי *yayeh*) has sent me.”

Still, the forms of the verb are not phonetically the same as the proper name. Mettinger suggests with others that the medial consonant of Moses’ archaic Hebrew was not a “Y” (י yod), but rather a “W” (ו waw). “. . . the form of the root underlying the divine Name derives from an evolutionary stage in the development of the language which antedates standard Hebrew” (p. 31). This supposition is based on the fact that the cognate verb for “to be” in Akkadian, Amorite, and Aramaic, all had a “W” in the second position. Thus, “he will be” is יָהוֹה *yahweh*, not יָהִי *yahyeh*.

Some scholars (Cross, Freedman) take the ambiguous verb form of 3:14 as a causative, thus making the meaning, “I will cause to be.” This is theologically tidy because of God’s identity as the Creator-director.

MEANING

Most take the form as the simple “I AM.” The statement, “I AM Who I AM” is an existential statement of being, yet more; as Mettinger says, it is a statement of God’s exclusiveness among gods, “I AM [the One and Only].” He translates it, “I AM because I AM.” (See p. 36 for translating אֲשֶׁר *asher* as a causative instead of as a relative.)

See Hamilton’s chart for the significant uses of “I am/will” in chpt. 6 (p. 156).

One other use of the “I AM” form should not be overlooked in the Exodus 3 passage. See v. 12. Here God reinforces the Immanuel doctrine by saying “I Will Be (AM) with you, $\text{אֲנִי הָיָה עִמָּךְ}$ ‘*ehyeh imak*.’” Cf. 33:14 (angel of God’s Presence/Face, Is. 63:9) as well as the last half of Isaiah, e.g., Is. 43:10 (Hebrew not quite the same: אֲנִי הוּא ‘*ani hu*’, but the LXX is still $\epsilon\gamma\omega\ \epsilon\iota\mu\iota$ *ego eimi*). These passages set the backdrop to Jesus’ self-identifying statements in John (e.g., 8:24,28).

The people’s God is now to be recognized not simply as El Shadday (“the Mighty One”), but now also as Yaweh, the personal God in covenant relation with them—Ex. 6:2,3. The name Yaweh was previously known to the fathers, but what the name depicted was not so clearly known, that God would be the Redeemer Who keeps covenant.

5. Return of Moses to Egypt at age 80 (7:7)

- a. Moses’ personal note that if he himself cannot avoid the rite of the covenant, then nor may his people — 4:18ff., cf. 1Cor 11:30. Note Hamilton, p 155.
- b. Confrontation of Pharaoh who does not know God (5:2)

- c. Pharaoh counter-attacks; no straw (5:7) for bricks; the gallotanic acid of decomposing straw was necessary for a strong, elastic brick.

C. The Deliverance of the new nation — 7-19

- 1. Note the relation between God and the prophets in 7:1, thus describing the role of the prophets
- 2. Contest with the forces of darkness

- a. Initial meeting with anti-Christian Pharaoh

- (1) “Hardening Pharaoh’s heart,” (7:3) like the plagues, is a calculated measure of God’s display of his sovereignty

J.E. Currid suggests that the hardening (here “make stubborn,” but in 10:1 “to make heavy”) has symbolic implications that all in the land of Egypt could understand.

“In ancient Egyptian sacred texts, the heart represents the essence of the person. * * * “After someone died, the heart was weighed in the balance of truth to determine the kind of afterlife the deceased would receive. The heart of the deceased, on one side of the scale, was balanced on the other with a feather. If the heart outweighed the feather, the deceased was in for trouble. * * * “When Yahweh made Pharaoh’s heart heavy, this should be understood against the Egyptian background of the story. The God of the Hebrews was serving as the judge of Pharaoh. Yahweh weighed the heart of the Egyptian king and then proclaimed the result for all to see. Pharaoh was simply judged to be a sinner and worthy of condemnation. This is in striking contrast to the Egyptian belief in Pharaoh’s perfection.” —*Bible Review*, December ‘93, pp. 48,49,51.

There is actually a pun here on the word “make heavy,” **כָּבֵד** *ka-ved*, that is drawn out in Ex. 14:4,17-18: God is “made heavy” or “glorified,” but when Pharaoh’s heart is “made heavy,” all know that the man-god Pharaoh is merely a deserving sinner.

- (2) Egyptian magicians recorded as Jannes and Jambres (II Tim. 3:8)
- (3) Aaron’s power over the serpent(s); magicians’ power was trickery or probably demonic (I Cor. 10:20)

- b. The 10 plagues on Egypt — 7-10

- (1) Probably lasted six months to a year, ending around April
- (2) Plagues intensified from those of disgust 1-3, to discomfort 4-6, to disaster 7-9.
- (3) Supernatural
 - (a) Intensification of natural phenomena
 - (b) Predicted

- (c) Not in Goshen
- (d) God's plan
- (4) Not for revenge. Significantly, each plague was a direct challenge to the Egyptian gods (12:12), showing that the God of the Hebrews who had no kingdom was mightier than the gods of Pharaoh of the mightiest kingdom

Exodus 12:12 ¹² For I will pass through the land of Egypt that night, and I will strike all the firstborn in the land of Egypt, both man and beast; and on all the gods of Egypt I will execute judgments: I am the LORD.

- (a) Nile to blood — attack on three gods who guarded and blessed this river of life of the nation (Rev. 16:3,4)
- (b) Too many frogs = anti Egyptian god, Heqt, god of resurrection in form of a frog, and giver of the “breath” of life (Rev. 16:13)
- (c) Lice or gnats
- (d) Flies, phps from piles of dead frogs
- (e) Murrain — Egyptians were cattlemen, not shepherds; against gods Hathor (mother goddess in form of a cow), Apis (bull god of fertility), Mnevis (sacred bull — cf. golden calf, later
- (f) Boils and hemorrhoids — against Imhotep, god of medicine (Rev. 16:2)
- (g) Hail —against Nut (sky goddess), and Seth (crop protector); barley and flax destroyed (Rev. 16:21)
- (h) Locusts — against Seth; destroyed the later wheat crop that had escaped the hail
- (i) Darkness — against Re and Horus, the sun gods: = return to the chaos of Gen. 1:2; phps. a picture of hell (Rev. 16:10)
- (j) Plague on firstborn — against the man-god himself, Pharaoh, and against the second god-man, the first-born son of the god

This is also a recompense for striking at the new-born of the Hebrews (Ex. 1).

3. Passover, sacrament of the great redemption — 12

- a. Hebrew = פסח *pesach*, “to pass over”

(Is. 31:5 cf. Mt. 23:37)

Isaiah 31:5 Like birds flying about, So will the LORD of hosts defend Jerusalem. Defending, He will also deliver it; Passing over, He will preserve it.”

b. Deliverance from

- (1) bondage
- (2) death by destroying angel

- c. Great Antitype = Jesus Christ, I Cor. 5:7; John 1:29; 19:36 (lamb chosen on Palm Sunday and slain on Passover)

4. Departure from Egypt — 12-18

- a. Repayment of back wages as Hebrews spoil the Egyptians (v. 36)
- b. If 603,550 men over age 20 left (12:37; 38:26), then the entire company could easily have been in excess of 2 million
- c. Escape by way of the Reed Sea (יַם סוּף *yam suph*)
 - (1) The nation avoided the easier and busier Via Maris up the coast into Palestine.
 - (2) Probably a path about a mile wide, since 2 million people marching 10 abreast would have reached 190 miles into the promised land. Leon Wood suggests a mile wide path might take two hours for the number of people.
 - (3) Song of Moses, Ex. 15
 - themes of chaos and order under God’s direction
 - Ex 15:11 answers the unbeliever’s question (Ex. 5:2) of “Who is Yah?”
- d. Manna in the wilderness ch. 16
 - (1) מַן הֲוֵא *man hu’* = “What is it?”
 - (2) Stewardship: 16:16 cf. II Cor. 8:15
 - (3) Continued till Josh. 5:12

Some modern scholars (N.T. Wright in *Bible Review*, June 98) suggest that Paul’s argument in Romans follows the classic message of Pentateuch:

| | | |
|------------|--|----------------------------------|
| Romans 1-4 | Sin and Justification | Genesis |
| Romans 5-6 | Exodus from slavery | Exodus |
| Romans 7-8 | Giving of the law and removal of the curse | Leviticus & Book of the Covenant |

D. Mosaic Covenant — 19-34

- 1. Introduced in 19:5,6 on the day of Pentecost (*PaN*:281), the day of revelation and new beginnings
 - a. This covt is a reaffirmation of an existing covt (19:5) best stated in the Abrahamic covt (Gen. 17:7,8).
 - “Since Ex. 6:4 has referred to the Exodus event as being in fulfillment of the patriarchal covenants, it seems that 19:5 also points in that direction, all the more so when the patriarchal-type address of 19:3 (‘Thus you shall say to the house of Jacob, and tell the

people of Israel') is born in mind." —Dumbrell, p. 81

The phrase in this verse, "my own possession" (cf. Gen. 17:8), is a Hebrew word based on an Akkadian word used in correspondence between a Hittite king and his Canaanite vassal. "It is thus a term which is used in the important sphere of suzerain/vassal relationships..." —Dumbrell, 85

- b. God's conditional promise of a pure theocratic kingdom where all would be priests (note Hebrews already had priests before Sinai, 19:22); cf. Rev. 1:6, I Pet. 2:9

Revelation 1:5b-6 To Him who loved us and washed us from our sins in His own blood,
⁶ and has made us kings and priests to His God and Father, to Him be glory and dominion forever and ever. Amen.

- c. "Holy nation" — not "holy people," the favorite Jewish self-designation; rather, the word "nation" (*goy*) is parallel to "great nation" of Gen. 12:2.

The phrase "for all the earth is mine" ". . . would draw us back to the intent of the Abrahamic covt which this section restates, namely that Israel is the agent used by God to achieve the wider purposes which the Abrahamic covenant entails, purposes which have a virtual restatement of Gen. 12:1-3. Moreover, clear analogies between the choice of Abraham and Israel may be drawn. Both are chosen outside of the land of promise, the choice of both is meant to serve the wider purposes of divine intention expressed through the initial act of creation, and both Israel and Abraham are the points of contact through whom this wider scope of divine purpose will be achieved." —Dumbrell, 89.

2. The Law/Torah

Not in the Greek/English understanding of law as moral regulations, but rather as a way of life in a living, obedient relationship to God. This relationship is defined in law terms of holiness measured by the nature of God the Suzerain.

3. 10 Commandments, ch. 20

- a. Two tablets = two copies of the agreement as was customary in contemporary covenants, not the two sections of the law.
See Youngblood, "Counting the 10 Commandments," in *Bible Review*, Dec. '94, p. 50. He notes that both God's copy and the people's copy were stored in the ark.
- b. 10, yet only two basic laws (Mt. 22:36-40; Dt. 6:5 and Lev. 19:2,18); no other ancient or modern religion ever professed to love god with the whole heart
- c. Incumbency of the 10 commandments
 - (1) For God's people; redemption by grace (20:2)
 - (2) For all men; God wrote it upon our hearts to leave us without excuse (Rom. 2:15).
 - (3) For individuals: addressed to "you" in the singular

4. The “Book of the Covenant” (24:7) = from chapters 19-23
 - a. For the form of the ancient covt structure, see Dumbrell, pp. 95-97.
 - b. Covt sealed for the nation by blood, 24:7 (cf Lk. 22:20)
 - c. Civil and ceremonial laws also included besides the great moral law; see Westminster Confession of Faith, XIX 2-5
 - (1) Three types of laws are mingled in the record of Exodus
 - (2) Superiority of the moral law from God’s perspective —see Is. 1:10-17; Amos 4:4,5; 5:21-24; Micah 6:8; Psa 51:16,17
 - (3) The 10 Commandments are prescriptive, while the individual casuistic case laws of chpts. 21ff. are descriptive
 - d. High character of God’s laws compared to contemporary law codes, e.g., Hammurabi’s, ca. 1800
 - (1) Moses’ casuistic laws based on absolute (apodictic) law, unlike Hammurabi’s purely casuistic
 - (2) Religious motivation, not just secular
 - (3) High moral tone; laws protecting the weak
 - (4) No social distinctions; none above the law (Lev. 19:15)
 - e. Footnote on the terms (curses) of the covt: Hamilton makes the astute observation (p. 190) that the entering of the covt brought a new responsibility to obey God. Before the covt, God provided for the murmurers in crises and suffered long in the face of their disobedience (e.g., Ex. 16-18), but in the Book of Numbers, every disobedience brought a curse/punishment (cf. Heb. 10:26-31).
5. Three great pilgrim feasts, the first and last one coming out of the deliverance from Egypt, 23:14-17

| | | | |
|------------------------|------------------------------------|----------------------------------|---|
| AGRICULTURAL MEANING: | Beg. of Spring Harvest (Barley) | End of Spring Harvest (Wheat) | End of Summer Harvest (Vintage & Olives) |
| | 1) PASSOVER | 2) PENTECOST | 3) TABERNACLES |
| HISTORICAL BACKGROUND: | Exodus | Giving of the Law Ex. 23:16a | Wilderness Wanderings v 16b |
| NT ANTITYPE: | Luke 9:31 | Act 2 | John 1:14; Rev. 21:3 |

EXCURSUS ON RESTITUTION FOR CRIMES — Exodus 22:1-4

The Western principle that punishment should not exceed the crime (part of Lex Talionis) is the Judaic law of “an eye for an eye....” Other specific precautions are set forth, such as in Ex. 22:2,3, where the killing of a burglar in the day-time in defense of one’s home is considered excessive force (except in self-defense), and thus, an imbalance of justice.

The Jewish culture never prescribed jail terms for punishment or rehabilitation. Jail (often a pit) was only for holding the prisoner until and during his trial. As former Chief Justice Burger noted in the early ‘80s, prisons clearly have become more a breeding ground for conspiracy and training in crime than rehabilitating criminals; and secondly, crime has been made to pay.

Contrary to our misguided Western approach to crime, the OT prescribed RESTITUTION for the rehabilitation and punishment of the offender. “Restore” is the command of Ex. 22:3f.

Levels of Restoration

Property is still replaceable (vs. 4): the thief must replace the original property, and secondly, he must pay an extra amount equal to the property. This gives the victim a payment to make compensation for his inconvenience, while it punishes the criminal by not only denying him of his hoped-for profit, but it makes him pay all he had hoped to gain.

Property is consumed (vs. 1): this penalty addresses the fact that not only is the original lost, but the future [use] is also lost. There could now be no hope of future wool, milk, lambs, or meat from the stolen livestock, thus, the penalty was stiffer if the thief could not restore the original: 4X for sheep and 5X for an ox (the plough ox represented a man’s livelihood as well as his assets, much like horse-thievery in the old west brought the harshest of penalties).

The idea, basically, is that the thief restores double of the double penalty if the original is irreplaceable in good condition.

Petty neighborly theft (Lev. 6:2-5): whether intentional or unintentional, the original was restored with 1/5 its value in order to say “I’m truly sorry!” and to drive a lesson home to the offender. There was no “That’s OK, forget it” until restitution had been made. Have you forgotten to return any borrowed tools or books lately?

Personal injury (21:18,19): the offender must pay for the victim’s treatment and for his loss of income during recovery.

If a criminal cannot make restitution with its attending penalty, he was to be indentured until his crimes were paid (22:3b). The advantage of restitution plus extra payment is that

- 1) It helps the victim and not the criminal
- 2) It makes crime hurt and not pay
- 3) It helps rehabilitate the criminal by teaching him patterns of giving instead of taking (Ephesians 4:28)

Eph 4:28 Let him who stole steal no longer, but rather let him labor, working with his hands what is good, that he may have something to give him who has need.

Just opposite to what God has designed, modern society is made to pay for the maintenance of the prisoner, rather than the offender repaying the injured and society for his crimes. It seems backward to God's societal blueprint.

E. The Tabernacle: God in the midst — 25-40

1. Theology of Tabernacle: 29:45,46

- a. Part of the Abrahamic promise that “I will be your God, (Gen. 17:7,8) and you shall be My people (Ex. 6:7,8), **and I shall dwell among you**” (Ex. 29:45,46).

This promise, which was the refrain of the prophets, actually gives a three part outline to Exodus:

- (1) “I will be your God” (1-18) illustrated by the liberation of His people to give them the land promised to the fathers;
- (2) “You shall be my people” (19-24) sealed by the covt ratification (chpt. 24) and coming as the promise to Abe as a great progeny;
- (3) “I will dwell among you” (25-40) is the Immanuel doctrine of His promised presence, ultimately to culminate in the incarnate Son Who “tabernacled” (John 1:14; $\square\square\epsilon\square\square\omega$ *skenao* = שָׁכַן *shakan*, Hebrew), coming as fulfillment of the promise to Abe that in his Seed shall all the nations of the earth be blessed.

- b. Shekinah glory = “the dwelling glory” — 25:8; 40:34ff.

A rabbinic term for the imminent presence of God.

“When God's dwelling in heaven is addressed, the verb יָשַׁב *yasab* “sit, dwell” is used. It appears as though the two verbs *yasab* and שָׁכַן *shakan* point to the transcendence and imminence of God respectively. The exception to this distinction is found in the use of *yasab* to express God's “enthronement” or sitting on the throne (cp. Ex. 25:22) between the cherubim (I Sam. 4:4; II Sam. 6:2; I Ch. 13:6; Ps. 99:1; Is. 37:16). The ark, with its place of atonement and cherubim, expresses the holiness of God in connection with his imminence since it was there he would speak his command through the mediator to his people (25:22).” —Ron Bergey, *Pentateuch Notes*, Ex. p. 17

Note Hosea 1:10,11; 2:23; Zech. 2:5,10; Messiah's transfiguration; Rev. 21:3

2. Constructed from free will offerings of the people, 25:2; 36:7 (six and a half tons of metal, per Hamilton, 228); cf. gatherings for temple construction, I Ch. 29:17

3. Divine pattern — 25:9,40; Heb. 8:2,5

- a. See Hamilton (233f.) and *PaN*:298f. for literary parallels of construction of tabernacle to the creation
- God’s 7 creative speeches
 - metals and jewels like Eden (Gen. 2:12; Ex. 25:7)
 - cherubim / work of the Spirit / the fall
 - menorah as a “tree of life;” ark made of acacia wood (25:10), or as in LXX, “incorruptible wood”
- b. Dimensions, ch. 26

The tabernacle is portrayed as an image of heaven. The Holy Place is heaven’s court of fellowship, worship, and light. The Most Holy Place parallels God’s throne room in heaven.

Consider these parallels between the Tabernacle and Eden as images of heaven (Richard Davidson, *Journal of Adventist Theological Society*, 11/2000, p. 109ff.):

| | |
|---|--|
| Eastward Orientation of Eden (Gen 2:8) | Tabernacle faces eastward (Exo 36:20-30; 1Kgs 7:21) |
| Tree of Life in the midst (2:9) | God in the midst (25:28) |
| Rivers | Temple in Ezk 47:1-12 |
| Precious metals (2:12) | Gold (Exo 25:9); other precious items in breastplate |
| Three spheres: earth, garden, midst of garden | Court, Holy Place, Most Holy Place |
| Language: God saw and blessed His creation | Moses “saw all the work and blessed the people” |
| Six words/works of creation followed by Sabbath | Six words of God to Moses about Tabn., then Sabbath |
| Man “serves and keeps” the garden | Levites “serve and keep” the Tabn. (Num 3:7,8) |
| Man clothed with coats (3:21) | Priests clothed (Lev 8:7,13; Num 20:28) |

- c. Furnishings and arrangements, ch. 26 & 37
- d. Outer court dimensions and furnishings, ch. 27, 38

4. Typology of its form and contents (see Geisler, p. 60ff.)

| | | |
|--------------|--------------------------|------------|
| One door | His terms of access | John 10:9 |
| Bronze altar | Vicarious atonement | Mark 10:45 |
| Laver | Purification to approach | John 13:8 |

| | | |
|---------------|-----------------------------|----------------------|
| Lamps | Illumination in His service | John 8:12 |
| Showbread | Sustenance | John 6:48 |
| Incense altar | Ascending Intercession | John 17:9 |
| Mercy Seat | Atonement/“covering” | I John 2:2 |
| High Priest | Representative intercession | Hebrews 6 |
| Curtain | Distg. the Holy & Profane | Heb. 10:20; Mt.27:51 |

From its various parts taken together, the functional and didactic purpose of the tabernacle is summarized as follows by Geisler:

- a. Identification of God among His people — Ex. 40:34
- b. Illustrative of God’s plan of salvation — Heb. 9:9-11
- c. Incarnate ministry of Christ is depicted — John 1:14
- d. Indicative of the design of heaven’s worship — Heb. 9:23; Rev. 4,5

5. Priestly apparel and consecration, 28,29,39

- a. Urim and Thummim, 28:30: “Curses and perfections;” Josephus (*Antiquities* 3:8) suggests supernatural lights in the stones of the breast plate
There may be significance that the names range from the first letter of the Hebrew alphabet to the last: א - ת = אֲוִרִים + תִּטְמוֹת
 - (1) Use: always for public matters, not private (28:30 = “for sons of Israel”).
 - (2) Mode: generally negative or positive answer to an interrogative question, occasionally, no answer. Some think they operated like lots, or phps through a prophetic function of the high priest who was God’s vice-roy in these matters.
 - (3) ceased after the time of David; none after the exile (Ez. 2:63; Neh 7:65)
- b. Total consecration of the High Priest, 29:20 “Take My Life and Let It Be”

F. Apostasy: interruption of building the tabernacle — 32-34

1. The outline of Exodus appears to be a recapitulation of the broad outline in early Genesis: creation, fellowship, rebellion. Seeing this parallel helps the reader understand that neither the Tabernacle/Priestly section of Exo 25-31 nor the Golden Calf (Exo 32) are out of place. It also suggests that before there was fellowship in the garden, a covenant was enacted between God and man.
2. The “young bull” had its roots in Egypt
 - a. The bull god Apis was a symbol of strength and fertility

- b. Representation of Yaweh, 32:4,5, a direct denial of God's presence in their midst
3. Breaking the tablets is a deliberate sign of breaking the terms of the covt; cf. Dt. 9:17

This breach (Dt. 31:29-32:6; Jdg. 2:10-13) and the pattern it manifests will bring a change in the terms of the Mosaic covt. More detailed laws are laid down (Gal 3:19), and the Levites as professional clergy will displace the universal priesthood. "Any hope for the future would have to rest in the establishment of a new covenant (Dt. 30; Jer. 31:31-34; Ezk. 36" (*PaN*:282).
 4. Moses the mediator: prayer of intercession, with pragmatic arguments and pleading the Abrahamic covt, culminating in self-abnegation of 32:32; cf. Rom. 9:3,4
 5. Judgment of the people, ch. 32
 - a. Consequence for the guilty, 32:20. Cf. Num. 5:16f. where the accused adulteress there also drinks the "dust" of death in a trial by ordeal.
 - b. Levites rally to Moses and will be consecrated to God after this incident, 32:26f.
 - c. 3,000 fall, v. 28 (plague in 32:35); cf. Mt. 10:34-37; Compare judgment at Baal Peor where 23,000+ fell: I Cor. 10:8; Num. 25:9
 6. Personal renewal of Moses, 33f. (esp. vv. 13,18)

Angel of 33:2; cf. 14:19 & Is. 63:9
 7. Attributes of God, 34:5-7
 8. Renewal of the Mosaic Covt, 34:28 (cf. vv. 10,27)
 9. Moses' face shone (קָרַן *qaran*) from having been in the presence of God, 34:29ff.
 - a. Vulgate took Hebrew as קָרַן *qeren* and translated "Moses' face had horns," which made an impression on Michaelangelo.
 - b. See II Cor. 3 as a commentary on Moses' veil. In the old dispensation, revelation of God's glory and God's mind was indirect through a mediator. The veil has now been removed and God's people are able to stand directly before God, being changed into His likeness from one degree of glory to another.